

# BLUE GRASS BLADE

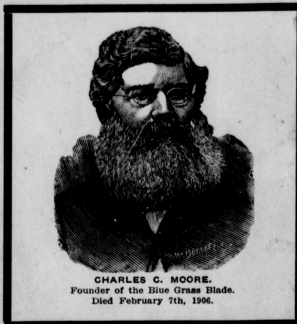
A. T. Parker  
High and Ashland East Side

WE AIM TO CUT DOWN ERROR AND ESTABLISH TRUTH.

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CHARLES C. MOORE.  
Founder of the Blue Grass Blade.  
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JAMES E. HUGHES Editor and Publisher

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## EDITORIAL

Usefulness is success.

Truth rests upon science, not in revelation.

Policy and expediency are the distinguishing traits of modern Christianity.

The tendency of scientific research is to strengthen Freethought by making more manifest the truth it abundantly advocates.

Speaking of woman suffrage the Blade rises to remark that taxation without representation is all wrong whether the object of the mulet wear breeches or bloomers.

The great world is heart hungry for real knowledge and priests who assume to know all concerning so-called divine plans, still insist upon forcing an assent to belief in musty miracles that are contradictions of every physical fact in the universe.

From the dust and glare of the noon of life, men cast regretful glances back at the roseate morn, and as evening grows apace the shadows reach ever further and further back until they link the cradle with the grave, then all becomes dark, and this is what we call life. It is but as a swallow's flight across a lighted room, compared with the mighty strands of time.

The less attention paid to the creeds by a modern minister, the less dogmatism he indulges in, the more popular he becomes and the more eagerly do the people flock to hear him. The world does not care to listen to proxy pastors on foreordination and predestination, or the terrors of Tartarus, because that great monitor, human reason, rejects such church creeds and the sooner the dogmatic church learns this fact the better for the church.

This is an age of fads as well as an age of progress. Science, especially medical science, is striking

in every direction. Nothing is free from its invasion. Medical authority declares that disease and death lurks in the luscious kisses of the sweet maiden, and it has now attacked our breakfast food by asserting that it is a prolific cause of heart failure. The Blade might be inclined to accept the latter theory unless it be that most men are tremendously unmoved by their wives or have a sensitive horror of the divorce mills.

It is one of the fundamentals of economic truth that when the working classes are fairly able to live well, they are both conservative and patriotic and constitute the chief strength of the state. But when they must toil as they may, save as they can, yet find their condition becoming ever more and more desperate, when they find that the wealth they alone create by their labor is taken from them with which to enrich another, they either become totally degenerate or grow dissatisfied and dangerous. American labor is now at the cross-roads. Which way will it follow?

Some preachers actually relish hell to such a degree that their sermons smell of sulphur. It is not possible, much less probable, that such a fiendish doctrine could be born of infinite love. Then why continue to preach it? Such morals and religious degenerates should really be ashamed to look an honest man in the face. Of course, the majority of the blackcoated harlequins do not believe that the religious balance is on the proper side, but they care never a whit for the happiness of mankind so long as they can boast money in their purse and a square meal concealed under their shirt bosoms.

## BRAVO! ADMIRAL BOB.

Fighting Bob Evans did not run a blockade upon the little and saintly village Provincetown, Mass., and lay its morals waste. For this gracious act St. Peter hath writ his name down in large characters upon the heavenly register of deeds committed and omitted on this mundane sphere. Curved balls and highballs are obnoxious to the bean eaters and manufacturers of codfish balls and they would have none of that business in their balliwick.

It appears that the Evangelist Alliance of Boston notorious for beans and blood, demanded the official gear of Admiral Robley D. Evans, and trained their thirteen-inch guns of holy wrath and pious horror full and clear upon him. Word had gone forth that the sailors and men of his fleet were actually going to play ball on board the Massachusetts on the first day of the week, erroneously called the "Lord's Day," and immediately the Evangelists threw a fit and the Hub went into religious hysterics. The Alliance, being pious and holy men of God, resolved and whereof against the admiral, denouncing him and his men, for manifesting, as they declared, "a disregard of the civic and religious sentiment of the people of Massachusetts, a disregard which righteous loving people must sincerely regret." But Bob answered with a volley they did not understand and could not appreciate. In a personal letter to the secretary of the Alliance, he denied the rumor and upbraided them for not investigating before taking such an untoward action in the premises. In other words the Alliance went off at half-cock, and naturally missed fire, but got in return a stinging rebuke which hit them where the chicken gets the axe.

Religious cant and hypocrisy are always bad enough at any stage and under any circumstances. It was particularly ill-timed with the Bostonians, when voiced by a meeting sitting simultaneously with a Grand Jury that bids fair to indict one-half of the members of the Legislature of the old Bay State for bribery and bribe-taking. But even cant and hypocrisy are less repulsive than religious slander. To impeach the integrity and moral character of a high federal officer without warrant and upon hearsay testimony is going just a little farther than a privileged class should be allowed to go in this country. Public criticism of a public official in its place is always a desirable privilege and must never be abridged in this country, but there should be reason in all things. Admiral Evans was right when he said that the least the Evangelicals could do was to reconsider their action and investigate before repeating the offense.

And yet, strange to say, there are people who profess to wonder why the attendance at church is falling off. There are other persons foolish enough to entertain the belief that if the people were deprived, by law, of the privilege of attending and participating in out-door sports on Sunday, they would seek solace and comfort in the sanctuaries of the Christian creed. Vain fools! They are fighting a shadow. Recent spasmodic attempts at legal enforcement of Sabbath observance have only reacted on the reactionaries. Ere long the sanctified crusade will fall of its own weight and sink of its own rottenness. Only a few weeks ago, as the Blade was informed, a party of boys were arrested for playing ball on Sunday in a small, but sanctified Ohio town. They were all dismissed, the game went on and has been repeated every Sunday since that day with the result that the gate receipts have been steadily growing larger by reason of the advertising they received.

If there is a God, which we seriously question, he could not find cause for serious offense by seeing children happy on Sunday. Let the good fight continue. There may be ups and downs, a few defeats

which may retard progress for a season, but the general tendency is upward and onward and in the course of a few years the sanctified howlers will be put down and out.

## CANTING HYPOCRISY.

The sanctified, parsimonious hypocrites of the city of Baltimore, in the State of Maryland, United States of America, are the very Thersites of modern times. Although one half of its population is paying financial and spiritual tribute to a dago potentate, sitting in authority at Rome, they have refused to Maxim Gorky, the Russian revolutionary advocate, the right and privilege of speaking in a public hall in that city and denied him the right to engage in the collection of funds for the revolutionary cause in Russia. Mere fearless buzzards and moral hyenas, Baltimore has clearly outstripped Caliban and Tormagant, resorting to the tactics of Sydney Williams, who, unable to answer the late Col. Ingersoll with argument took to cowardly and lying columns.

And on what grounds, forsooth, do the people of Catholic Baltimore undertake to deny Gorky the right to prosecute his cause. It is, forsooth, because they declare it to be contrary to their written law to permit the collection of funds to aid in the work of revolution against governmental authority. Fudge and fiddlesticks. Every dollar given to a Romish priest for the support of the Vatican whether it be Peter's Pence, or any other contributory channel, is but working in aid of a power that is in direct conflict with the governmental authority of the United States, and the City of Baltimore is noted for its catholicity.

The Blade does not entertain that notion peculiar to a large class of people in America, that the Pope has serious designs upon our government, nor does it incur a spasm because Pat gets a job on the police force and assists most assiduously in running the machine, but it does declare that Baltimore has whether it be Peter's Pence, or any other contributory channel, is but working in aid of a power that is in direct conflict with the governmental authority of the United States, and the City of Baltimore is noted for its catholicity. The Blade does not entertain that notion peculiar to a large class of people in America, that the Pope has serious designs upon our government, nor does it incur a spasm because Pat gets a job on the police force and assists most assiduously in running the machine, but it does declare that Baltimore has whether it be Peter's Pence, or any other contributory channel, is but working in aid of a power that is in direct conflict with the governmental authority of the United States, and the City of Baltimore is noted for its catholicity. The Blade does not entertain that notion peculiar to a large class of people in America, that the Pope has serious designs upon our government, nor does it incur a spasm because Pat gets a job on the police force and assists most assiduously in running the machine, but it does declare that Baltimore has whether it be Peter's Pence, or any other contributory channel, is but working in aid of a power that is in direct conflict with the governmental authority of the United States, and the City of Baltimore is noted for its catholicity.

In previous issues the Blade has condemned the domestic arrangements made and entered into by Maxim Gorky. His marital affairs and his life's work are totally different matters. The Blade firmly believes that he has injured his cause by his conduct so far American aid is concerned, but it can not and does not approve the action of the Baltimore authorities priest-ridden as they are, and it now asserts that Maxim Gorky, under the American constitution, under the sanction of federal statutes, has the same right to collect funds to aid the Russian revolutionary parties as the Catholic priesthood has to collect funds to keep up his Dago holiness at Rome. Nay, indeed, but Gorky has a better recognized right to prosecute his labors, than have the Catholic clergy to prosecute theirs. Gorky is an apostle of political freedom, the priests are apostles of a superstitious tyranny. Gorky holds aloft a blazing torch to light the path of freedom by the priests hold a chain in their hands behind the back with which to fetter liberty.

## THE WOMAN IN THE CASE.

When a crime has been committed in France and is reported to the criminal sleuths of that country, the frog-eating detectives are accredited with saying, "first look for the woman in the case."

In trying to size up the political situation in Russia, the status and power of the Douma, the extent to which the people may gain political liberty in the medium of a representative form of government, it would have been well had the savants and philosophers in the political world kept their eyes fixed upon the women in the case.

Strange, it is not, that of all nations on earth, Russia should prove to be the one of all others wherein woman is to get and enjoy political freedom a freedom for which her more enlightened and better educated sisters in this country and in Europe have been battling, laboring for years? It is so frequently that the unexpected happens in a twisted world of complicated interests that we, perhaps, ought not to marvel that the dawn of universal suffrage, the real, genuine article, with no reserva-

tions as to sex, should first be described in that benighted land of social and political disorder. What would have happened to the audacious prophet who, could have dared to so predict, even five years ago might easily be guessed. Yet here we are in the middle of the sixth year of the twentieth century, reading in the dispatches from St. Petersburg that among all the demands made by the Douma upon the government of the Czar, the first to be granted in all its completeness, is that for universal suffrage.

Does it not seem like a cruel irony of fate, that, among all the workers and laborers in the tedious struggle for the enfranchisement of women, who, after a life time of work and worry, suffering and privation, all a ready sacrifice for the cause, Susan B. Anthony should have been taken away just as the new morn of woman's liberty was breaking? It was not the Miss Anthony of the world outside of Russia—and probably not those within the empire—that had much to do with the adoption of the universal suffrage in Russia. It was the sheer necessity of it from the standpoint of the peasants and the Douma. Another factor in its adoption was that stern necessity from the standpoint of the government whose only safety lay in granting some of the least obnoxious demands made by the new parliament.

Woman's triumph has come, and it has come from a quarter whence it had it been least expected. The civilized world may now soon be able to judge of the merits of manhood and womanhood suffrage with such a wide field for its operation.

In making this concession the Russian government has set an example to all nations of the world. Strange as it may seem, the cause of woman suffrage in America has suffered so much at the hands of women themselves. Too little support and too little attention was given to the movement. For the most part a large number of American society women study too much concerning what they shall put on their heads instead of what they ought to put into them. Another class appeared to relish babies rather than ballots, leaving her husband and a crop of sons to fight her political battles for her. As a matter of fact there are thousands of women today who would oppose any law conferring upon them the privilege of exercising the decisive franchise. Some actually argue that to put woman upon an equality with man would be degradation rather than elevation in that they are now regarded as being inferior to men. These are the courses, women believing that way, and not believing, that they have the brute man, in a corner, are constrained to let well enough alone.

True, indeed, the advocates of woman suffrage did not know women as they thought they did. Most men go through life thinking they actually know women, but they are sadly and mysteriously fooled. The Blade is willing to give woman anything she wants especially when she asks for it. If she wants the ballot, give it to her. Experience has taught us to let woman have her own way, for she'll be sure to get it in the long run, and the gender who foolishly stands in the way, will soon feel like he had run against a South American revolution.

## SIN; ITS CAUSE AND CURE.

Sin, wickedness and crime, the same, yet not synonymous, the great triumvirate of hell's unclean hierarchy. How many treasured years have been wasted by seeking to delve into the so-called mysteries of original sin and closing the eyes to that sin which is around us and about us. The Christian may have some fanciful antidote to soothe the pangs of a guilty conscience, a Jesus paid it all policy, but to the Freethinker sin becomes a living reality demanding attention.

Ambition, Envy, Jealousy and Passion, demons all that have deluged the world with blood and tears are still the principal features in the Christian oligarchy and priest and layman are afflicted with the same disease, the same curse. When the orthodox Christian stands confronted by the wickedness of the world, what answer can he make? He simply points to the clouds, mumbles something of a God that is supposed to be, refers to him as the divine creator of all things, who gave to man a free will and beset him with good and evil, mixed and unmixed, just to try him and see what kind of material he is made of. Then follows the crucified bill of indemnity plan, atoning for sin by proxy, easing the burden of life's ills upon the shoulders of one who was said to be without sin, in other words, a punishing of the innocent for the guilty in order to appease the wrath of a righteous God.

It is recorded that when but a child of eight years of age Thomas Paine, the soldier-author of the American revolution, rebelled against the theology of Christianity by asserting that he could not understand why God should be compelled to kill his own son, in other words, if he could not have avenged himself in some other way. This very thought induced him to write in his later years that immortal sentence:

"Any system of religion that shocks the mind of a child cannot be a true system." Does the Christian religion shock the mind? Yea, of both children and men. What! You don't believe it.

(Continued on page four, first column).

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## Editorial

(Continued from page one).

Then search out your own mind and judge whether this be true or false? Did you, Christian friend, never entertain the slightest doubt concerning the truth or falsity of Christian teachings? Answer quick! Don't stop to find an answer to suit the pressure of the challenge but speak right out. The truth is that the most ardent advocate of Christianity has entertained notions of revolt and disbelief and this fact is too potent to be given denial.

Accepting the tendency of thought in the light just turned on we may begin to reason upon the causes and remedy for sin. These come not from or through theological teaching. Were it otherwise sin could not exist to-day contrary to the will of God. As a rule it has been too difficult an undertaking to impress physical truths upon the mind of an alleged sincere believer, for as a rule he will ignore the fact and refuse to investigate his own theory. But to the Freethinker the problem of sin has in it no figure of despair. The Freethinker is filled with hope and strives to eliminate or decrease its power.

Every student of sociology now recognizes the fact that evil comes ignorance, primarily, from ignorance of both physical and social facts. It is superinduced by parents who must perform life in filthy tenement houses and hovels, and who do not get sufficient food of a nutritious character. Such parents too surely beget ill-nurtured children whose brains are the least developed parts of their bodies, and these children, by the very law of their nature, as they grow up, incline more to the animal rather than to the human side of life, and as such they become totally unfitted to properly fill their places in society. Here then is an immediate cause of sin and crime. It is a cause for which an effective remedy can be found and applied. It is a cause, remotely traceable to a pernicious industrial system. These twin curses of humanity are responsible for present ills and not until they are shorn of power and authority can any improvement be made.

Then what is the remedy? It lies in education. Free thought insists that you must educate the child. Give him the best kind of an education. Teach him the natural sciences and encourage him to further investigate. Teach him to live his life nobly, manfully, but never cover that education with a Bible. This would be as clog on his ear of progress. Give the child a fair day's wage for a fair day's work in his maturity and in a few years this disease, known as crime, will gradually diminish and ultimately disappear.

Thus is the heart of the Freethinker filled with hope, a hope for the future salvation of the race. It is something worthy of working for, striving for, suffering for. It is not a future dimmed and darkened by the black frown, made fearful by the merciless whim of an angry God, but a fair, glad and bright future, a future made glorious by our labor, beautiful with our skill and happy in the unity of peace.

When this golden age shall dawn upon the children of men shall have a condition that will truly coincide with the burden of the poet's song who said:

"When all the world shall live in peace,  
When strife shall be forgot;  
When priest and pope are swept away,  
When crowns and creeds are not."

Did it ever occur to you that hungry men are always dangerous in any country? Well, sure enough, they are. No man can be a consistent patriot who is on the verge of starvation and must tighten his belly-band to enable him to feel full. Men are not prone to get deeply in love with a country in which they are not permitted to earn bread. The republic is surfeited with politics and policies, but what the people want and what they will demand very forcibly, ere long, is equal opportunity in the struggle for existence with the privilege of working for a fair living without being deemed a political pauper or a slave.

Ye Gods of Ancient Israel, be merciful. How could the poor girl help it? Princess Ena of Battenberg, now the Queen consort of Spain, having entered into a contract with the Don to probably make each other miserable for life, unless divorce took them part, so soon after her conversion to Roman Catholicism, actually clasped her hands with a joy serene during a royal ball arranged for her benefit and in celebration of her nuptial vows. Think of it! A crowd of royal hoodlums going into ecstasies of delight at the sight of a maddened Taurus tossing a matador upon his horns and trampling his beneath its feet, and by God's gracious favor, disemboweling horses used in the brutal sport. Don't you think they have learned that a fine tooth-comb will save them the labor of scratching can such people lay claim to being civilized. Of course the entire proceeding was sanctified by the Vatican which makes the matter a blessed sight worse.

Is a belief in God necessary to the happiness and welfare of the race? Find then the God to be seen in the face of every noble woman and honest man. Find the God lying hidden in every new truth and felt in every noble and worthy aspiration. Find the God that is sheltered in every true mother's heart that beats in happy union with the music of the spheres, sweeter by far than the songs of ancient bard, hallowed by the lambent light of love reflected from enraptured eyes. Having found this God worship it and pay all homage, for the tender associations that cling around such a shrine constitute the dynamics of the race, the uplifting force that has brought man from barbarism, and it is the only God worthy of praise and adulation.

## ACTION IN LIFE.

Some men are following the example of Micawber and are continually waiting for something to turn up, waiting for opportunity. It is not opportunity that causes things to move, but action. Action is life and without action human endeavor would cease.

We have read of hidden and buried treasures. These have a strange and weird fascination for the average mind. They stimulate and excite. Ships are equipped with tools, men and provisions; vast fortunes are spent; men forsake the sure channels of legitimate business and spend years of time and much money for the mere chance of finding a hidden or buried treasure. Most of these fortune hunters are, perhaps, neglecting far richer stores that lie just within their reach, for the human mind, especially that of the average, is a rich mine of hidden and undeveloped talents far more precious than gold. Yet the majority drift on and on with the refuse that clogs the stream of life until they sink into eternity's ocean, with undiscovered and undeveloped talents that might have lifted them to the highest plane of human achievement and fame.

The entire universe belongs to man just as he learns to conquer it and to the force of man's conquests no limits can be set. We are each the center of our universe. All things gravitate to or from us. The very elements have been placed at man's mercy and just as the great sun rising higher and higher drives the river mist before it, so the darkness of ignorance disappeared at the approach of men who believed in action based upon intelligent thought and the sun no longer hides its secrets from us. Men and women have been made broader, nobler and purer by other men and women who believed in action and applied their beliefs to life's labor. We are now enjoying and reveling in the fruits of their handiwork and with our own experience added to theirs it is our own fault if we are unable to see farther along the highway of life than they did.

To stand dormant and idle while the big procession moves by and leaves you standing alone, in other words, to be guilty of inaction, means wasted thought and energy, worse than wasting opportunities when men and women have been made broader, nobler and purer by other men and women who believed in action and applied their beliefs to life's labor. We are now enjoying and reveling in the fruits of their handiwork and with our own experience added to theirs it is our own fault if we are unable to see farther along the highway of life than they did.

Idle dreamer. Man, awake! Here, take possession of your inheritance! Your Monte Cristo lies in Action. Action itself is life. Without it the race will go back. You have no right to complain of fortune and rail at the irony fate for the very fact is yours whenever you will exert the force that lies behind thought and action to take it.

By the grace of God and the attention of campaigning fleas, what is ailing the American people? Reformers and reforms are springing up by the score, yet there is blighted little reform coming. Can it be possible that the bulk of the American wage-earners are satisfied, content? While admitting the necessity of reform a mere passing notice is given toward any attempt in that direction. True, indeed, change is the order of the universe, and so it appears that the reformer who is here today is gone tomorrow, heaven alone knows whither! His crusade first languishes, then flickers and expires and the world that once was fair to play Sweet Alice to his Ben Bolt knows him no more. The trouble is that the majority of the people are apathetic and indifferent. They look upon a man with an id as a revolutionist, never heeding that even revolution is preferable to dry-rot. What we most need today are men with fire enough in them to burn away the political and social sins of the world. Where are they? Next!

After a great effort on our part, handicapped as we are with lack of financial means, we have succeeded in getting out, at last, both the Rome Book, by Dr. Wilson, and the Moore Memorial pamphlet. Realizing that our subscribers to both were getting somewhat impatient at the delay in publication, we bent every energy to the task before us, striving might and main to get both off the press, and now most of those who have subscribed for them are enjoying their possession. We trust that the investments made will prove profitable to all. Our aim has been to please. The publication of both books has been somewhat of a burden, but we have at last succeeded. If there be any subscribers, who, upon the receipt of this issue of the Blade, having paid for either, has not received it, kindly address this office or write to Dr. Wilson, and the books will be forthcoming.

While dogmatic theology is making infidels by the hundred the tactics employed by the church organizations of the country are driving still more from its support. Formerly mankind built its reason on its faith, but now we build our faith upon our reason. Reason is founded upon those infinitesimal fragments of intelligence which now burn more or less brightly in every human brain. Men are demanding that the Christian religion along with other religions, be cast into the crucible, where every demonstration of science is tested by fire and either comes forth robed in deathless splendor or is relegated to the intellectual rubbish-heap. The church that will not progress will perish. The average Christian heart instead of being filled with the grace of God is but a bitter pool of poisonous waters in the fetid seam of which there writhe and wriggle unclean reptiles ready to invoke sneaking boycotts, petty annoyances and cowardly calumnies upon all who prefer to disbelieve their foolish fables.

## THE GROWTH OF SCEPTICISM

Marked Observations on the Result of the Heresy Trial of Dr. Craspey From the Columns of the Dayton Herald.

We print elsewhere upon this page a communication from Mr. W. C. Taylor, of Columbus, in attempted criticism of an editorial view of the Dr. Craspey heresy trial. The issue may or may not interest our readers, but as it concerns the ever-present controversy between ecclesiasticism and liberty of conscience, it may not be uninteresting to consider our critic's point of view.

The Herald's editorial toward which Mr. Taylor's strictures are directed runs as follows:

"Dr. Alczon S. Craspey has been solemnly declared a heretic. Four members of the ecclesiastical court, out of five, have found him unworthy to preach Christ. They find that he has by his writings impugned certain doctrines of the church. And they recommend his suspension from the functions of a minister until he satisfies his human judges that he is worthy of the Apostles' Creed and the Nicene Creed as they do.

But these judges obligingly give Dr. Craspey a show. They suggest that if, within thirty days, he will satisfy himself, recant his beliefs, abandon his heresies, which he entertains after years of conscientious study and prayerful deliberation—in short, if he will lie—he may continue to preach!

All he need do is to declare that he does believe what he does not; that he does not believe what he does, and he may go into the pulpit and interpret the Roberts, Boynton & Co., but not according to his own. We regard this suggestion to Dr. Craspey as an insult to his Christian manhood and a mockery to the church. No man with a grain of sense will assert that the distinguished heretic could, if he would, absolutely reverse the convictions which he declared before the trial court. If he could, or if he would, that alone would demonstrate his utter unfitness for the ministry.

Yet that crime against conscience is just what his reverend judges encourage him to commit. We confidently expect that he will get out of that mow and preserve his self-respect."

Mr. Taylor complains that we did not state the case fairly. We submit that we refrained from a discussion of the errancy or inerrancy of Dr. Craspey's beliefs. We did not question the power of the trial court to suspend him from an exercise of the functions of the priesthood. We did not seek to re-try the case upon its merits.

The fearful and wonderful proceedings of an ecclesiastical tribunal defy rational criticism from the heathen, or even from the laity. The Herald pretends to no expert familiarity with theological twaddledom; it does not venture to judge between the conflicting beliefs of Dr. Craspey and his prosecutors. Both may be right; neither may be right; we do not know. Nor do they.

But this conclusion is easily deducible from the accounts of the Craspey trial. The issue was not "What is the truth?" It was not "Is Dr. Craspey right or wrong in his beliefs?" It was not "Whose interpretation of a truly man-made creed is the right interpretation?"

No; the ultimate truth was not sought. The Court refused to consider the truth or error of the views of the accused priest. It dared not submit to a searching re-examination of the question whether the church's answer to Pilate's perplexing inquiry, "What is truth?" is the truly possible answer; because that issue in the Craspey trial; judged it knows that priests and laymen by the thousand in the Episcopal Church do put their own construction and interpretation upon the Apostles' Creed and the Nicene Creed, and that to test membership in the priesthood by that toughstone would be to disclose the widest latitude of belief and a shameful intolerance of liberal adherence to the creedal expressions of the church.

But that was not the point of our editorial comment. Possibly it had none; but, if it had, Mr. Taylor missed it. Waiving the question whether Dr. Craspey's beliefs were right or wrong and assuming that he was honest and conscientious in those beliefs, our protest was against the inherent dishonesty of the suggestion that he could save his bacon by executing a volte-face within thirty days. His judges found him guilty, as Mr. Taylor alleges, of "declaring the faith of the church to be a tissue of error and falsehood." They did not deny his individual privilege so to declare; they only found him guilty, as Mr. Taylor says, that "when a minister finds that he can no longer fulfill the solemn oath he took upon ordination, then he should step outside the church.

Did they, therefore, having found Dr. Craspey thus definitely disqualified for the priesthood, pronounce final judgment against him? Oh, no! They coolly proposed to him to lie; to pretend; to perjure himself under his "solemn oath of ordination," by declaring that he no longer believes what his judges know he does believe. This incredible and shameful offer of a dishonest compromise is what we condemned as unworthy of the men who made it.

Is that the way his ecclesiastical contentmenters and Mr. Taylor would take to get out or a tight place? But our critics ask whether a newspaper would tolerate the continued assertions of its editor that the political principles of the paper were false? Well; if he could prove they were false, or even thought he could, the newspaper management which had real conscience in the soundness of its political principles wouldn't be afraid to listen to the editor's side of the question. And there's this difference: So-called political principles are largely not principles at all; they are views of proper governmental policies. The doctrines of protection and free trade involve no issue of moral or ethical principles, they simply assert the wisdom of one commercial policy or another. The church, on the other hand, assumes to pronounce the last word upon religious faith and should, therefore, be able and eager to defend the errancy of its creed. Instead, in the Craspey case, it practically says: "We refuse to discuss the cardinal truths of the creed; you may have the truth on your side, but we will listen to it. You might prove us wrong. Therefore, get out!"

But Mr. Taylor asks: "Would a store tolerate a clerk who said to customers, 'I no longer believe these goods to be worthy of your purchase?' No, not if the goods were rotten; not if the proprietor was selling mixed goods for all-wool. But if he were honest, he would look at the goods to ascertain whether the clerk was telling the truth about them or not. If the proprietor, however, took the ecclesiastical view of it, he would say to the clerk: 'If, within thirty days, you will agree to say to my customers that these near-wool goods are all-wool, although you don't believe it, you can hold your job? Otherwise, get out!'"

What a RATIONALIST WOULD DO (By HARRIET M. CLOSSE)

If I were sitting on a throne, with power to rule the race, As we are taught that Jesus does—in some far distant place, I would not stand aloof and say—"Believe and be baptized!" For only thus can heaven's joy be realized.

But I would say to all the world— In teaching faith instead of works, the feast's peace to make! "I've made a great mistake! I'd go to work with hand and brain, to right this Christian wrong, And lift the heavy burden off, which have been borne so long.

## WHAT A RATIONALIST WOULD DO

I'd help the poor misguided race to brotherhood on earth, And change the cries of agony to shouts of joyous mirth. All fear of God and selfishness, and hateful thoughts would flee, If I but ruled the universe, and could the Nations free.

If nature's laws were subject to my slightest wish and will, I'd give an equal chance to all, and every cup would fill. No favors could be granted to the man of high estate, For he would not exist, but as the worker's helpful mate.

The lash upon the slave's bare back should fall no more in hate, The system's mental victims should rebuild the mind's estate. Defiled, subjected womanhood would be a thing unknown, If I were God's begotten Son, and could the throne ascend.

The wholesale murderer's hand I'd stay, and war should thrive no more, And Nature's treasures thus destroyed, unto the homes I'd pour. So, I would fill the earth with joy and silence every groan, If I were sitting up above on Heaven's golden throne.

Grim famine in its ghastly garb, should not stalk round about, To blanch the lips of children, and hush the merry shout. The mothers of the race should bear their babes in peace and love. Then there would be no need of me, enthroned in state above.

So I would leave my high abode, with human kind to dwell, No more the songs of angels bring, around God's throne would swell.

The heaven of tradition would then vanish from the sight, And justice reign supreme, instead of ignorance and might.

## A CRITICISM WHICH MISSES THE POINT

Editor Herald: As a member of the Protestant Episcopal church, I wish respectfully to protest against the enclosed editorial on "Dr. Craspey and His Judges." You are very far, I dare say, unknowingly from stating the case fairly.

As is not a question of Dr. Craspey's believing whatever he pleases; he has full liberty in that respect; it is, however, a question which the church has a right to determine, whether he shall continue to exercise the authority of a priest of that church, while declaring the faith of the church to be a tissue of error and falsehood.

It is only a question of common fairness, between man and man. There should be no occasion for "heresy" trials; I agree with you that. When a minister finds that he can no longer fulfill the solemn oath he took upon ordination, then he should step outside the church, without waiting for a trial. There is no other conceivable basis of candid or honest action.

Would you for a moment allow an editorial writer who had changed his political views to put before your readers the assertion that the political principles of your paper were false, and to keep it up week after week?

Would a store tolerate a clerk who said to customers, "I no longer believe these goods to be worthy of your purchase?" Or would you and the store invite editor and clerk to botch themselves elsewhere without delay? I think you would; and you would resent any attempt on the part of outsiders to interfere with our carrying out a necessary measure of mainline and consistency, and to keep the part of your employees, agents or representatives.

This is absolute no more than the church has done in demanding that Dr. Craspey shall cease to act as its representative, since he has openly that the "believe" of the creed is for him mainly falsehood, and the doctrines upon which the church was founded are to him largely either false or vague metaphors.

As to the "rights" of Dr. Craspey let me suggest that the rest of the church, numbering nearly a million, have some rights also. Among these is the right to demand that the creed of the church be not made a rope of sand by priests whose erratic ideas cannot be bounded by a plain statement of faith. No church can thrive which permits its own ministers to justify its principles as false. The church is simply unchristian. The injustice has been done not to Dr. Craspey, but by him—to the thousands of faithful priests and the hundreds of thousands of communicants who can repeat "I believe in God the Father," and the rest of the Nicene creed, with truth and earnestness.

I am, very respectfully,

W. C. TAYLOR.

## SUMMER TIME TABLE

Lexington & Eastern Railway Company, Effective May 20, 1906.

East Bound.			
Leave	Arrive	P.m.	Am.
Lexington, Ky. ....	2:23	7:45	
Waco, Ky. ....	2:30	8:25	
W. E. Junction, Ky. ....	2:35	8:27	
Clag City, Ky. ....	4:00	9:13	
Stanton, Ky. ....	4:10	9:23	
Campton Junction, Ky. ....	4:40	9:05	
Natural Bridge, Ky. ....	4:45	9:04	
Moreau, Ky. ....	5:10	10:08	
Beattyville June, Ky. ....	5:18	10:29	
Athol, Ky. ....	5:45	10:59	
O. & K. June, Ky. ....	6:05	11:26	
Jackson, Ky. ....	6:10	11:30	
Train No. 2, daily except Sunday.			
Train No. 4, daily.			

West Bound.			
Leave	Arrive	P.m.	Am.
Jackson, Ky. ....	6:25	2:25	
O. & K. June, Ky. ....	6:29	2:30	
Athol, Ky. ....	6:56	2:53	
Beattyville June, Ky. ....	7:26	3:20	
Torment, Ky. ....	7:47	3:42	
Natural Bridge, Ky. ....	8:10	3:56	
Campton Junction, Ky. ....	8:03	3:47	
Stanton, Ky. ....	8:28	4:25	
Clag City, Ky. ....	8:37	4:34	
W. E. Junction, Ky. ....	9:10	5:03	
Winchester, Ky. ....	9:23	5:20	
Lexington, Ky. ....	10:18	6:06	
Train No. 1, daily except Sunday.			
Train No. 3, daily.			

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